

Translation of a video where Shaykh Sulaymān ibn Nāsir al-‘Alwān(حفظه الله) makes Takfīr upon Mursī & those who apply the Sharī'ah step by step, and that you cannot be a Muslim unless you completely disbelieve in the Tāghūt, this is a good response against those who use the excuse of “Maslaha”, his student read a statement from those justifying entering of Parliaments, and the Shaykh says there is no proof from that, and then he has a discussion with his students regarding the Kufr of Mursī, here is the translation of the video:

Shaykh: Do you make Takfīr upon whomever judges by the Tāghūt? I’m asking you right now...

Student: [Unclear Audio].

Shaykh: Okay, if he disbelieves in the Tāghūt, does Mursī disbelieve in the Tāghūt. Does Mursī disbelieve in the Tāghūt or not?

Student: He doesn’t disbelieve [in the Tāghūt] my Shaykh, he doesn’t disbelieve [in the Tāghūt]...

Shaykh: That’s enough, how do you elect someone who doesn’t disbelieve in the Tāghūt, then what did they do? They scattered when he took authority/command, and they killed the muslims in the Mosques, something the jews didn’t do, that they even killed people in the mosques, and that was in the mosque where there were brothers, they killed them, the jews didn’t even do this. Mursī as soon as he took authority, he killed the brothers in Sinai...

Student: 14 of them, he held them to be executed.

Shaykh: And the rest, they imprisoned, so we must affirm the aspect of Ēmān before [diving further into it], he grants victory to the Tāghūt, and he is also a believer of the Tāghūt, he says “we are democrats, we respect all religions, there’s no difference between a Muslim and a Kāfir according to me”, he says “There’s religious freedom [muslim or Kāfir] in the constitution”, these are all clear nullifiers [of Islām] ya'nī.

Student: Shaykh they shun and become uncomfortable [regarding Takfīr], there was one of the well known scholars this morning, I asked him, do you make Takfīr upon Mursī? He said: I’m silent, I’m not getting into that, and I said give me proof from the Qur’ān and Sunnāh, and he gave an example from his intellect, and he’s someone who they go around passing his Fatwa everywhere, so Shaykh can you touch on this.... because they place conditions.

Shaykh: Even the conditions, may Allāh preserve you, even if they placed conditions, the main issue is belief in Allāh and disbelief in the Tāghūt, if this person gains power by being elected, will he then disassociate from whoever believes in the Tāghūt or not, because we know that Kufr bit-Tāghūt is a condition from the conditions of Lā ilāha ilā Allāh, and as he [the Prophet] said in the Hadīth of Mālīk ibn al-Ashja’ī from his father, that the Prophet (صلى الله عليه وسلم) said: {Whoever says La ilaha ila Allah and DISBELIEVES in what is worshipped besides Allah...[till the end of the Hadīth that blood & wealth is protected with Kufr bit-Tāghūt]}, and that is why Shaykh Muhammad ibn ‘Abdul Wahhab commented upon this and said: {And [this hadith] is the greatest of what shows the meaning of La ilaha ila Allah, so he

did not make the utterance of it a protection of one's blood and wealth, not even knowing its meaning with its utterance, not even affirming it, and not even if he doesn't call upon anyone besides Allah with no partners onto him, rather his blood and wealth won't be protected until he adds onto that the disbelief of what's worshipped besides Allah, so if he has doubts or withholds [from disbelieving in the Taghut], his blood or wealth won't be protected, so what a grat and magnificent issue this is, and what an obvious statement and clear-cut proof it is against the disputer}, this is his exact words.

Student: But they say the most important thing is the unity of Egypt, unity of Egypt, unity of Egypt, everything they say is because of this [to prevent bloodshed] and the problem is many people talk about the unity of Egypt and not having a civil war...so the most important thing is the unity of Egypt, and the problem is, not any person says this, rather it is said by [influential people].

Shaykh: If a person knows the truth and adheres to the truth and explains what appears to him from the truth to the people, it's necessary to teach the people, the Tawhīd and 'Aqīdah and Kufr Bit-Tāghūt, and not stepping down on the matters of Tawhīd, moreover even if right now, Mursī is elected and gains victory, will these people [who he killed and imprisoned] return back to Mursī for his judgement from his loyalty to the christians and his belief in the Tāghūt, and putting the Muslims and the Kāfirīn on the same level, and expulsion of the efforts/striving from the people of Tawhīd, and will he be judged for instance on some of the nullifiers [of Islām] that are present such as interfaith & union with other religions or will they leave [the judgement on him(mursi)]? Then when you have a person who is truthful in applying the Sharī'ah, he would disbelieve in the Tāghūt and say "I'm entering to grant victory to the believers, if I rule [the country], I will completely rule by the Sharī'ah, and if I was given the opportunity to be appointed to rule [the country], I would disbelieve in the Tāghūt", but this is not present!!

Student: He says, if you say this word alone, a war would ignite in Egypt and killings, just because of this word alone...

Shaykh: Alright, the Prophet (صلى الله عليه وسلم) divided his people, the Prophet fought his people, he divided all the people, the Prophet came to the Kuffar of Quraysh and said to them while they were sitting near the ka'bah, he said: {Listen to me, O Quraysh! By the One in Whose hand is the soul of Muhammad, I have brought slaughter to you}, it was narrated by Imām Ahmad in his Musnad from the Hadīth of 'Abdillāh ibn 'Amr ibn al-'Ās.

Student: [someone] Interrupted and wanted to ask about al-Tawā'if al-Mumtani'ah.

Shaykh: The problem amongst the people, may Allāh preserve you, is that they don't differentiate between a Kāfir Aslī, they see a difference between a Kāfir Aslī and a Kāfir Murtad, so the person who says La ilaha ila Allah, even if he came with nullifiers of Islam, they do not get all worked up and show zeal [towards his Kufr] the way they get worked up [towards the Kufr] of the Kāfir Aslī, while the group "ikwān al-muslimīn" by nature do not see the difference between the two to begin with, they see that the conditions are being applied, while 'Omar used to take from them the Jizyah, the first Khutbah that was given by

the Muftī of al-Azhar in the presence of Mursī, the first Khutbah he gave which is present & in public, was advising Mursi of the necessity to respect the coptics and deal with them the way ‘Omar would deal with them. ‘Omar took from them the Jizyah, he [Mursī] did not take from them the Jizyah, ‘Omar stroke them with humiliation and lowliness, unlike today, they have domination/power and influence and cause corruption on Earth.